

XCVI. *A Description of the Plan of Peking, the Capital of China ; sent to the Royal Society by Father Gaubil, è Societate Jesu. Translated from the French.*

KING CHE. THE COURT.

Read June 1. 1758. **I**N this plan are the inclosures of walls, which form as it were three cities.

The first is the imperial palace, or imperial city. It is called *Kong tching* or *Tje kin*. The numbers 11, 17, 21, 24, mark the great gates of this inclosure.

Kong tching,  
Tje kin.

The second inclosure is *Hoang tching*. The numbers 3, 18, 30, 86, mark four great gates of this inclosure.

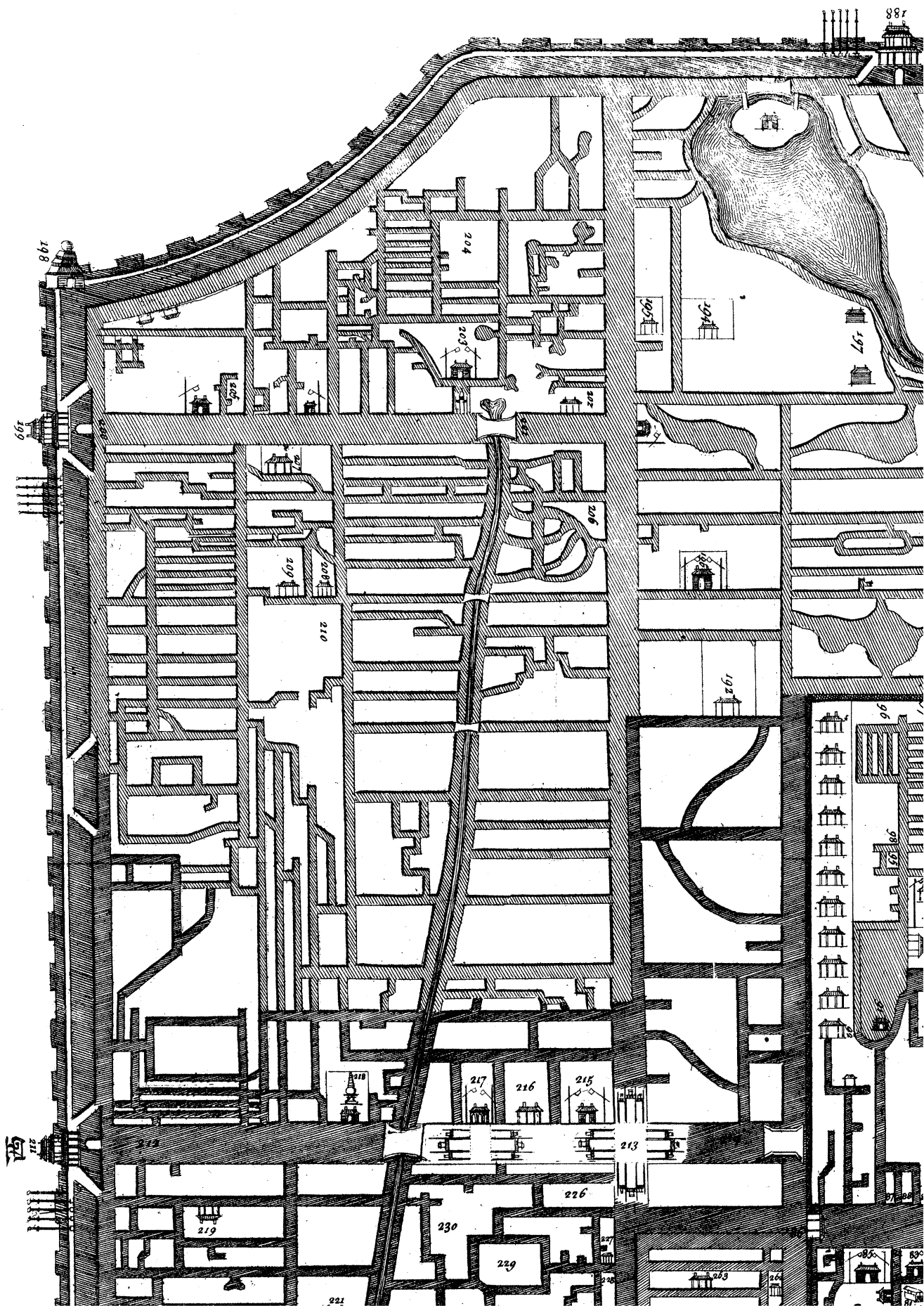
Hoang tching.

The third inclosure is *King tching*, or Royal City. The numbers 235, 1, 99, 146, 173, 183, 188, 199, 211, mark nine gates of this inclosure.

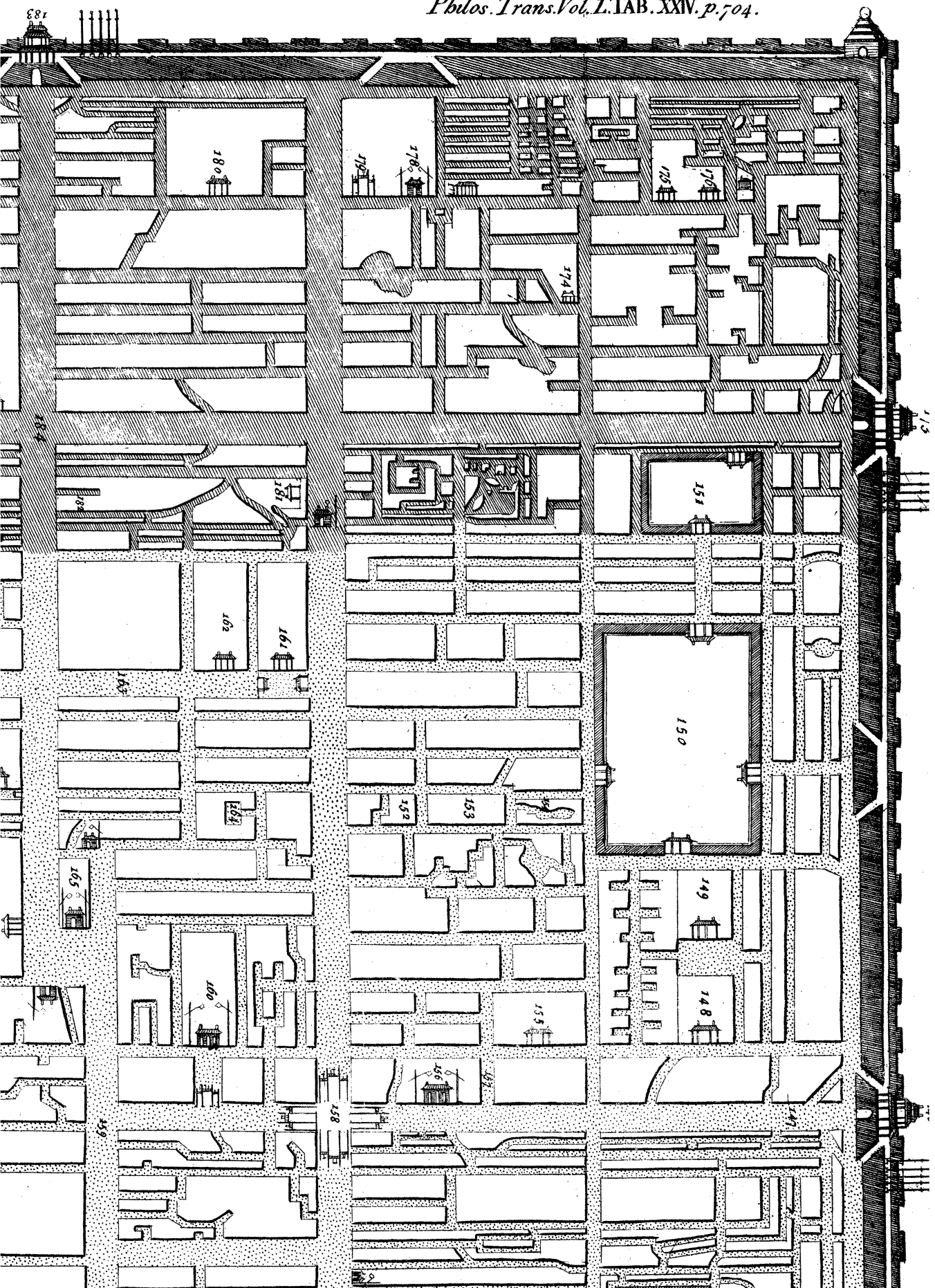
King tching.

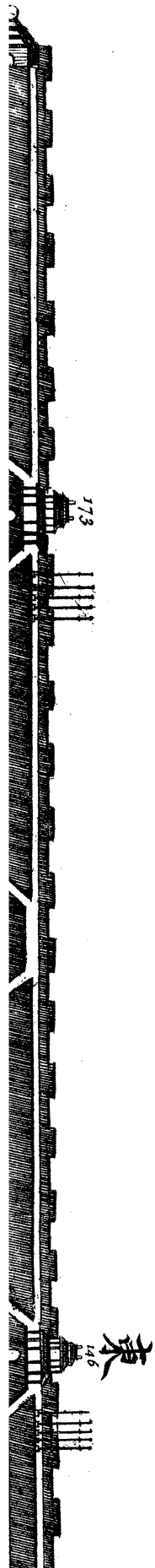
At the four angles east and west of the north and south walls is a large pavillion in the form of a fortress. It is a kind of arsenal or magazine of arrows, bows, guns, bucklers, cuirasses, pikes, small cannon, &c.

Observe the angle made by the inclosure *Hoang tching* on the south of the gate N<sup>o</sup>. 84, to the north of

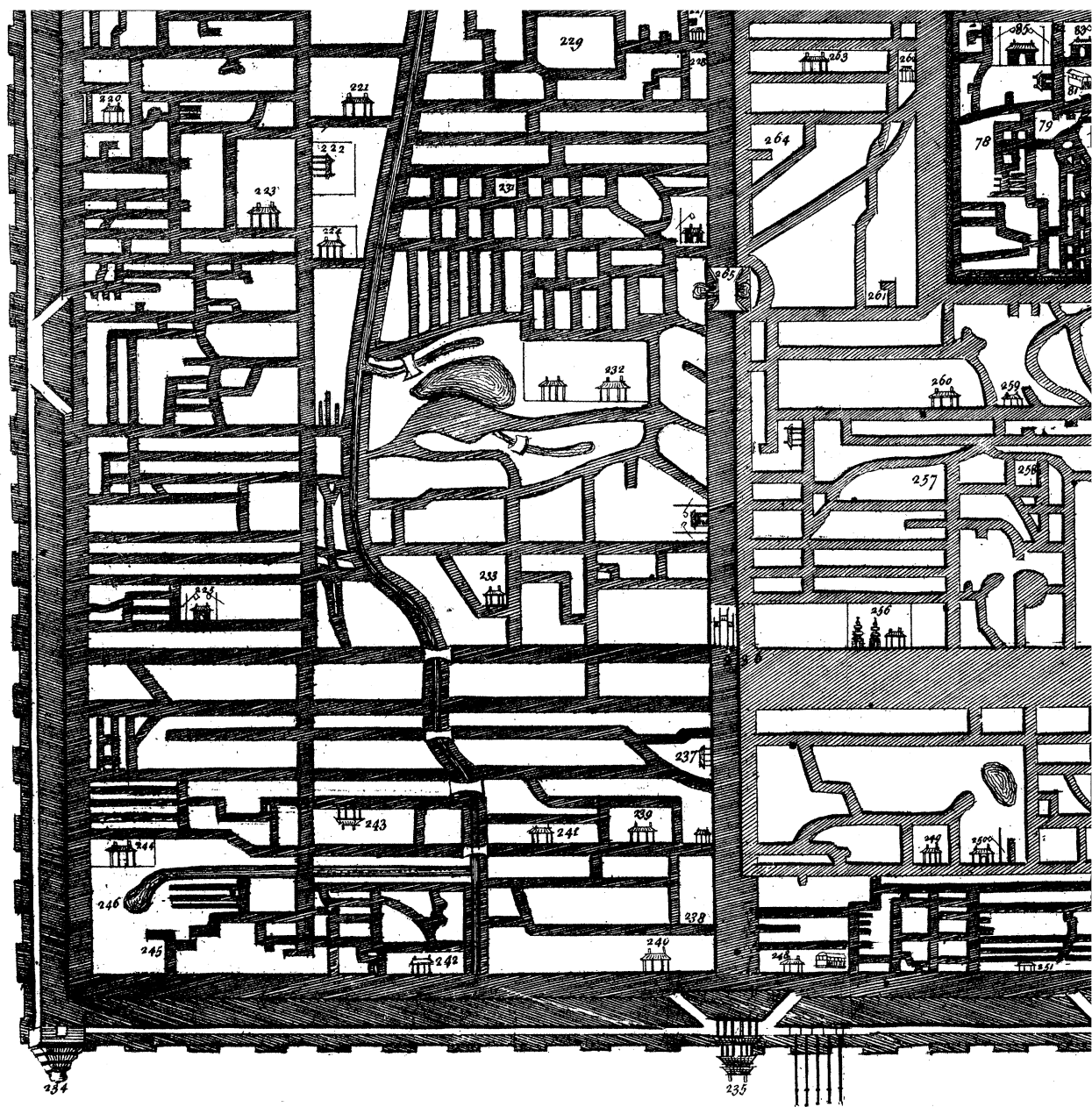


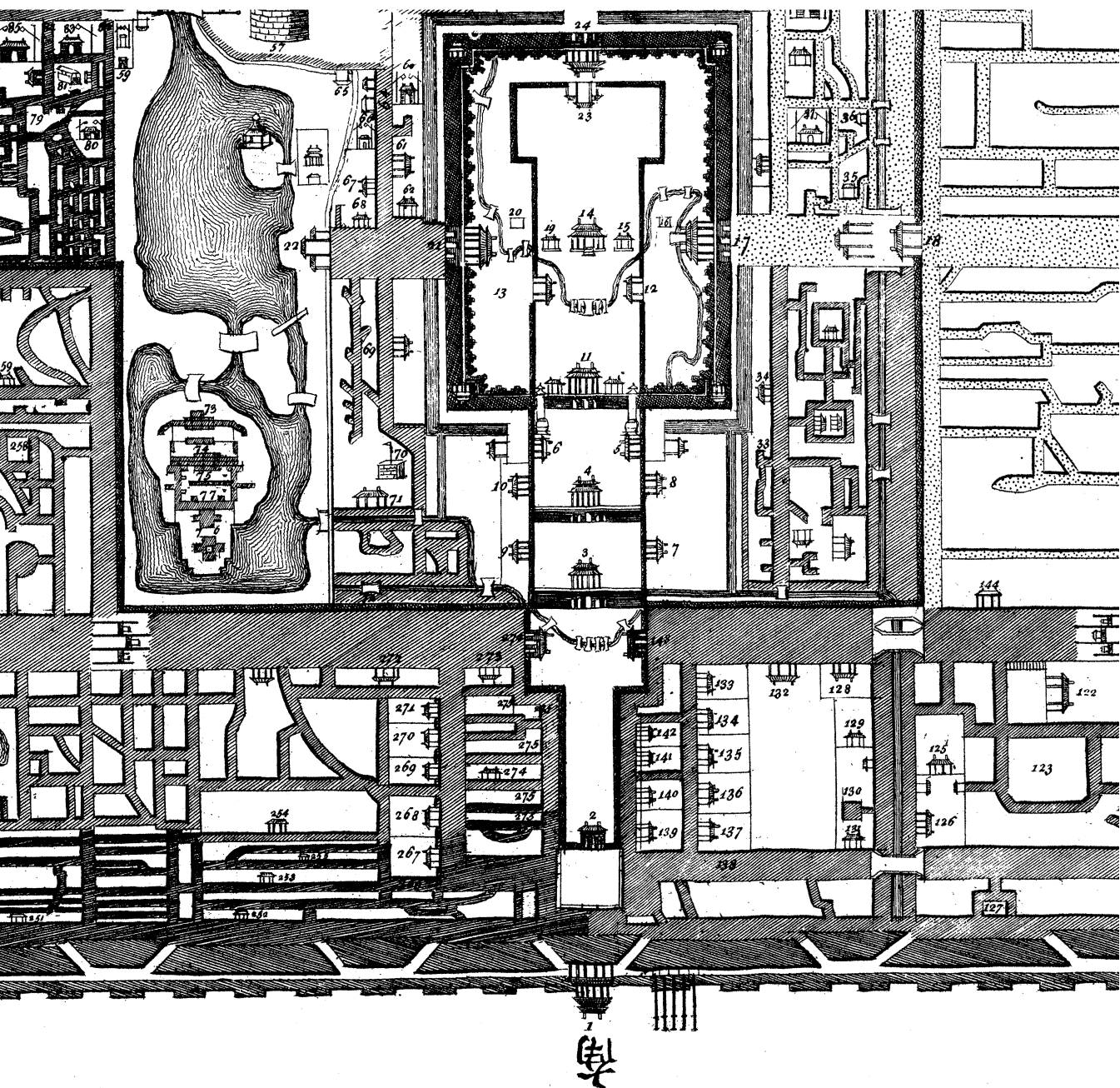


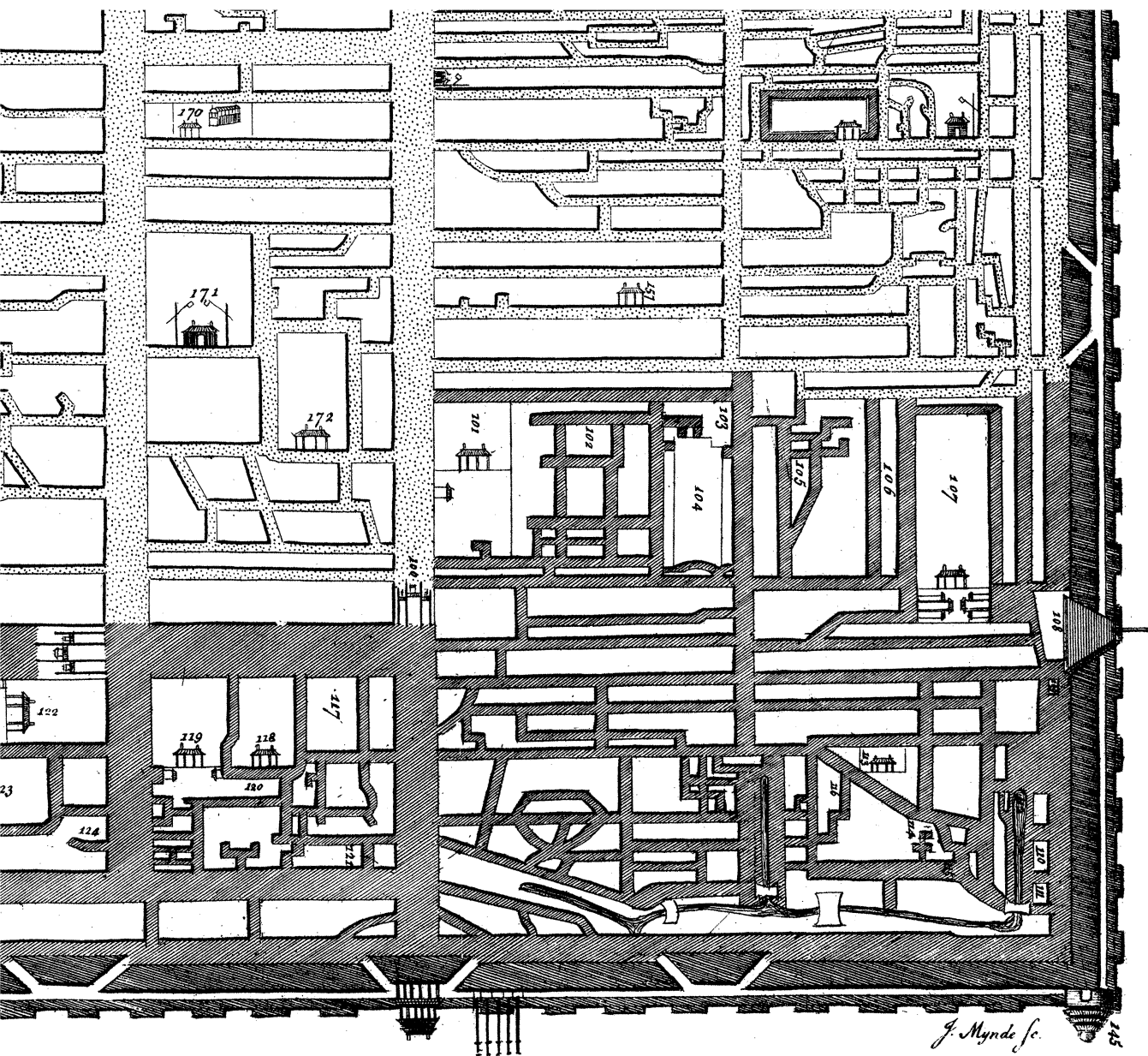




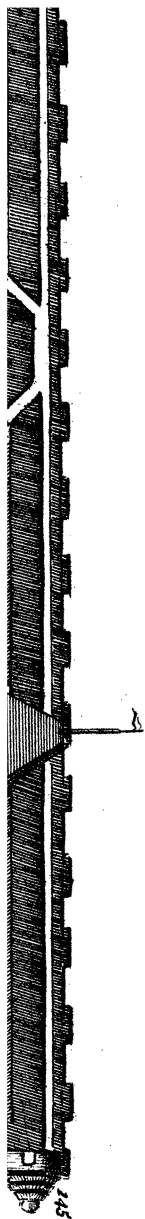




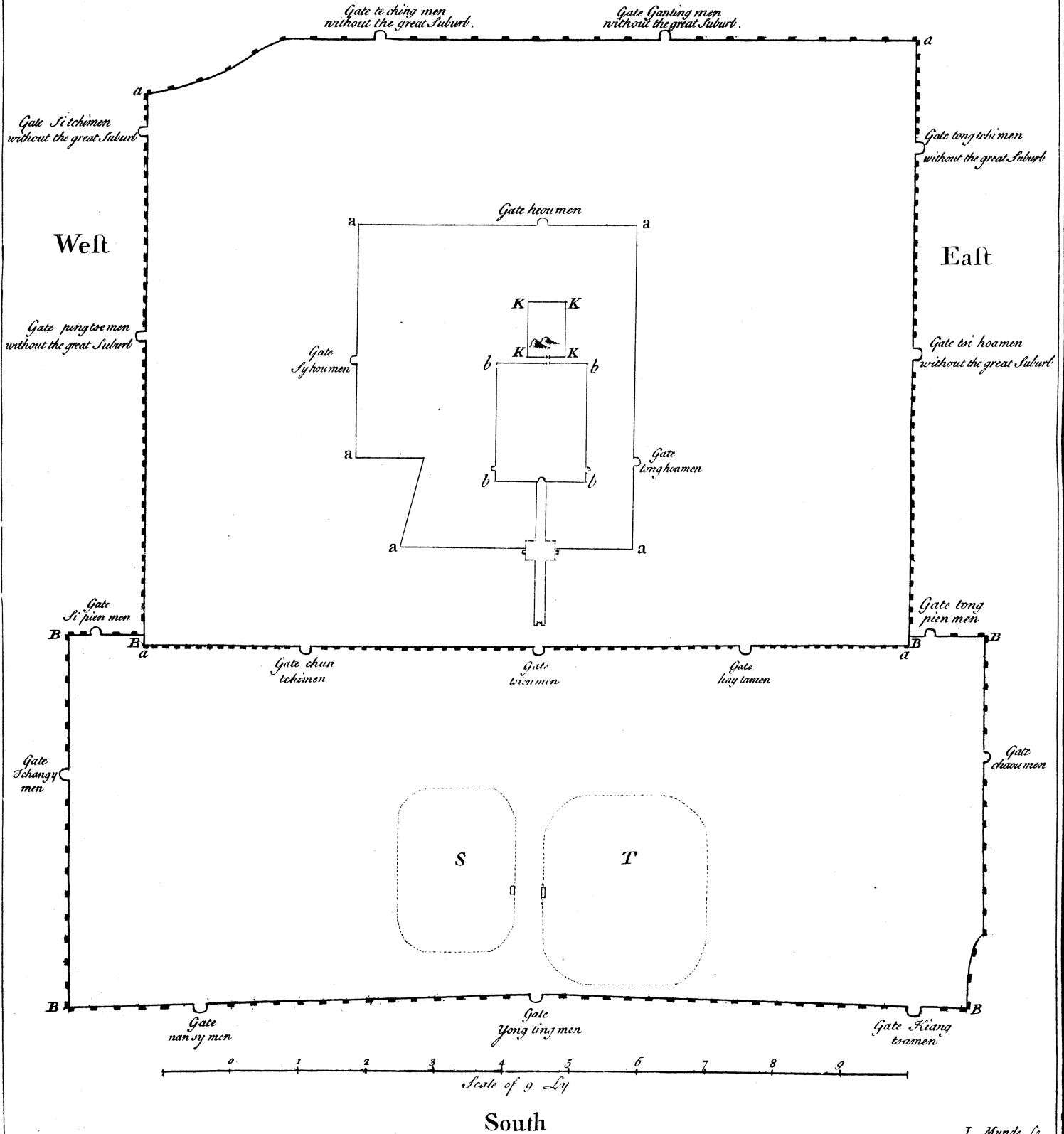








aaaa King Tching. aaaaaa hoang Tching. bbbb Tsekin. BBBBBB ouay tching  
 The Southern or outward City.  
 T. Tientan. S. Sien nong tang. North KKKK le King chan.



of N°. 260. The inclosure extends to the east, then to the south, and continues to the east, passing by N°. 3.

1. is the great gate *Hien men*. As you go on to the north, 2, 143, 214, are three gates of a great court with magnificent walls. Thro' the gate 3 you enter into a court, where is the *Tay miao* N°. 7. There are repositied the tablets of the ancestors of the reigning emperor, and of the illustrious subjects deceased, who have served the dynasty. This *miao* or palace is a vast one, and well kept. At regular times the emperor, princes, and great men, go thither to perform ceremonies.

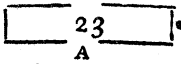
N°. 9 is the *Che tsi tan*, where are performed, at regular times, the ceremonies to the ancients, who have taught the art of agriculture. This palace is a very beautiful one. 4, 5, 6, are the gates of a court, where the *reguli* and princes go frequently to receive the emperor's orders. There are halls for their reception. The mandarins give them tea to drink, and mark their names in a register. When upon the fixed days they cannot attend, they are required to give notice of it. It is in this court, that the tributary princes, or their envoys, do homage, and receive the presents of the emperor; which presents are considered as rewards.

N°. 11 is *Ou men*, the great gate with a beautiful pavillion of a considerable height, in which is a large bell \*. This gate, with those marked N°. 12, 13, are those of the great court; whence going to the

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\* When the emperor goes out or comes into the palace, this bell is rung.

north, you enter into the beautiful and vast court *Tay ho tien*, the gates and galleries of which, with the balconies, make a fine appearance. In this court, on the first day of the year, and on other fixed days, the mandarins, according to their ranks, perform the ceremony to the emperor, who is seated on his throne in the hall called *Tay ho tien*. This hall is a vast and magnificent one. The princes, ministers, and great men of the first order, place themselves there by the emperor. It is in this hall, that the emperor gives audience to foreign princes and their ambassadors. You go up to this hall by magnificent steps.

To the north of *Tay ho tien* is a large court, whither the princes, great men, ministers, and principal mandarins, go in turns every day, to receive the emperor's orders, or to present their petitions. To the north of this court are the apartments of the emperor, the empress, the queens, and ladies. The great gate of the place, where these apartments are, is N<sup>o</sup>. 23. All these apartments are in the space contained within the walls, which have this figure .

At A is a beautiful gate to the south. The walls of the inclosure of the apartments of the emperor and empress are higher than those of the inclosures of the queens and ladies. In them are orchards, jets d'eau, flowering shrubs, and a great number of small chambers for the eunuchs.

To the west of the court *Tay ho tien* is the fine palace *Tsi ning kong*. The empress-mother lives there at present. Every thing in this palace is beautiful. There are little gardens very neat and well kept.

kept. At the east of the *Tay ho tien* is likewise a fine palace, where the prince heir, with his court, resided in the time of the emperor *Kanghi*. It is a very beautiful palace, and highly ornamented.

In the inclosure of *Kong tching*, or *Tse kin*, there are tribunals, a great number of magazines, manufactures, the imperial apothecary's shop and printing-house; schools for the Chinese and Tartar languages; and several temples of idols, one of which, lately made for the lamas, cost immense sums.

N°. 26, 28, 29, are the gates of the great inclosure called *Kin chan*. It is properly a beautiful pleasure-house, which the present emperor has caused to be extremely embellished. There are in it fine gardens with walks of trees, very rich and elegant apartments, halls for the musicians and comedians. From the mountain *m*, the last emperor of the dynasty *Ming*, seeing the city taken by the rebels, hanged himself on the morning of the 15th of April of the year of our Lord 1644. On the day before, the 14th of April, the empress hanged herself in the evening in the palace. The mountain in *Kin chan* was made by art a long time ago.

At the west of the inclosure *Kin chan* and *Tse kin* observe the great laos. 54 is the *peta*, or white pyramid. This pyramid stands on a small mountain, which makes an island. The present emperor has built there, in the form of an amphitheatre, I do not know how many apartments with covered and open galleries, well built, and in a good taste: the point of view is charming, and the galleries, which run over the lake, are extremely beautiful. There are two or three temples of idols. 53 is a fine building



building with a temple of idols; and in it a statue of *Fo* of an extraordinary height. It is of copper, gilt, and cost great sums. 76 is a very beautiful palace called *Yng tay*, with fine gardens, fine halls, and fine walks.

55 is the palace, in which is placed the tablet of the emperor *Kang hi*, grandfather to the present emperor, who at regular times goes thither, in order to honour the memory of that great prince, one of the most illustrious and fortunate sovereigns of the empire of China.

81 is the house and church of the French Jesuits. The house stands in  $39^{\circ} 55'$  of northern latitude, or possibly some seconds more, and  $114^{\circ}$  to the east of the observatory of Paris. This situation, with regard to latitude and longitude, is founded upon a considerable number of astronomical observations. By means of a scale, which may be made, we have the distance between this house and the other parts of the city, north and south, east and west; as likewise the latitude and longitude of all the places in the city of Peking. 248 is the house and church of the Portuguese Jesuits; 170 the house and church of the Portuguese Jesuits\*; 131 the house and church of the Russians. A little to the east of N<sup>o</sup>. 176 is a small house and chapel for the Russians settled at Peking for above seventy years past.

31 is *Kou leou* †, the Tower of the Drum; 32 is

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\* In these two houses are Jesuits of other nations. They are styled Portuguese, because these houses and churches depend on the mission of the Jesuits founded by the king of Portugal.

† There are beaten there the five watches of the night. The sound is heard thro' the whole city.

*Tchong leou*, the Tower of the Bell; in which is a very large bell ‡.

179 was formerly the palace of the fourth son of the emperor *Kang hi* after the death of *Kang hi*. This prince reigned under the name of *Yong tching*. His son the present emperor caused this palace to be demolished, and to be rebuilt with an extraordinary magnificence. In the hall is the tablet of *Yong tching*; and there are in this palace grand apartments for the emperor, when he goes thither to honour the memory of his father. The emperor has erected here a temple of idols for the lama of Thibet; and there are apartments for above three hundred lama's. These have Chinese and Tartar disciples to the number of two hundred. Here are taught, in the Thibetan language, called here *Tan gout*, the sciences, arts, mathematics, physic, spirituality, and the pagan religion. In this beautiful inclosure there are statuary and painters. This building is not at all inferior in beauty and magnificence to those of the palace of Peking, or to those, which the present emperor is going on to erect in his pleasure-houses.

180 *Koue he kien* is the imperial college. The great hall, where Confucius is honoured, is a very beautiful one. There are likewise halls for honouring the disciples of this philosopher and several eminent Chinese learned men, who have followed his doctrine with success. The emperor goes thither sometimes to perform the ceremony to Confucius as master and instructor to the empire. The avenues,

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‡ *Yong lo*, emperor of the last dynasty *Ming*, built these two towers.

courts, and apartments, of *Koue he kien* have a most majestic appearance.

70 the smaller observatory.

108 the imperial observatory, built by *Kia bing*, emperor of the last dynasty *Ming*.

136 the tribunal of mathematics, *Kin tien kien*.

137 the tribunal of mandarins, *Ly pou*.

139 the tribunal of rites and ceremonies \*, *Ly pou*.

133 *Ping pou*, the tribunal of war.

134 *Kong pou*, the tribunal for public works.

140 *Heu pou*, the tribunal for the finances.

142 the tribunal of princes, *Tsong gin fou*.

168 *Hing pou*, the tribunal for criminal causes.

144 *Li fan yuen*, the tribunal for foreign nations, Thibetans, Eleuthians, Russians, and indeed for all foreigners, who come by the way of Tartary from the west

369 *Tou tcha yuen*, the tribunal of the censors of the empire. It has under it the *provosts* and *marechaussée*.

233 the tribunal of *Kieou men ti tou*, or governor of the nine gates, that is, the governor of the city.

185 the tribunal of the judge of the city. This judge is here called *Fou yn*. He has under him two judges named *Tchi hyen*. One of these is the judge of the district called *Ouang ping bien* 193. The other is called the district of *Tay tsing bien* 182. These districts are within the city and without it. What is called at Peking *tou yn* is called elsewhere *tchi fou*.

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\* The tribunals of the ministers and grand masters of the emperor's house are in the inclosure *Tse kin*.

128 is the tribunal of *Han lin*, or the chosen doctors of the empire. This tribunal, called *Han lin yuen*, is a very considerable one: it has the care of the registers for the Chinese history. All the learned men of the empire, and the colleges and schools, depend upon this tribunal. Here are chosen the judges and examiners of the compositions for the degrees of the learned men; as likewise those, who are most capable of writing verses and pieces of eloquence for the use of the palace and emperor.

107 *Kong yuen* is the inclosure, where the compositions are drawn up for the examination of the learned men. Here are a great number of little chambers or cells for the composers, and fine apartments for the mandarins appointed to preserve good order, and to prevent those, who compose, from making use of the compositions of others.

273 *Tchoua kou ting* is a pavillion, in which is a drum. Mandarins and soldiers keep guard here day and night. In ancient times, when any person had not justice done him, and thought himself oppressed, he went and beat this drum; at the sound of which the mandarins ran, and were obliged to carry the complaint of the party oppressed to the great men or ministers. Upon which information was taken of the fact, and justice done. At present the use of this drum is abolished; but it has been thought proper to preserve this ancient monument of the Chinese government.

217 *Ti ouang miao* is a palace, wherein are the tablets of a great number of the ancient emperors of China. At the time of the equinoxes the emperor goes thither to perform the ceremonies to these de-

ceased emperors. See the notes on the *Ti ouang miao*, p. 723.

92, and the continuation of the buildings to the north, contain the magazines of gunpowder, saltpetre, and nitre. In the city are many other magazines. I do not name them here. They have their numbers. These magazines are of cloth, mats, skins, oil, wine, vinegar, wood, coal, porcelain, tea, varnish, silk, &c.

The city is divided into eight quarters for the bannieres of the Tartars *Mantcheou*, the Tartars *Mongou*, and the Chinese called *Han kun*, who follow the Tartars *Mantcheou*, and submitted to them when they entered China. Since that time the Chinese *Han kun* are become numerous and powerful. These eight banneries are divided by this means as it were into twenty-four; viz. eight of *Mantcheou*, eight of *Mongou*, and eight of *Han kun*. Each bannery has its officers, magazines, and arsenal. These are pretty spacious inclosures, each of which has its number.

94 is an inclosure, in which are kept tygers; and 240 an inclosure, wherein are elephants.

65 *Tsan yuen* is an inclosure for silk-worms.

147, 150, 151, are public granaries, very well built. Without the gates 146, 173, are many of these public granaries; as also in the environs of the city to the north, south, east, and west. The largest and most magnificent are in the city of *Tong tcheou*, four French Leagues to the east of Peking.

37, 38, 42, 52, 54, 59, 60, 66, 80, 83, 84, 85, 91, 93, 117, 118, 152, 154, 156, 160, 165, 178, 196, 203, 210, 215, 218, 225, 229, 230, 250, 255, 261,



261, these numbers mark temples of idols. Some of these numbers mark halls for honouring of illustrious deceased persons ; but of these there are only a few. There are several small *miao*, which are not numbered. In the Chinese city, in the suburbs, are many temples of idols ; and some even in the emperor's palace. And almost all the palaces of the princes have idol temples.

33, 35, 36, 61, 62, 64, 67, 68, 71, 109, 126, 128, 133, 134, 135, 136, 137, 139, 140, 141, 142, 144, 180, 182, 185, 193, 219, 222, 233, 243, 251, 252, 253, 254, 255, 259, 260, 267, 268, 269, 270, 271, 297, these numbers mark the tribunals, as well those, which I have already mentioned, as many other subaltern ones, which depend on them. There is one for the physicians.

101, 119, 121, 124, 125, 129, 148, 149, 155, 161, 162, 166, 172, 174, 175, 176, 192, 194, 195, 202, 208, 209, 216, 220, 221, 224, 232, 237, 238, 239, 241, 244, 247, 249, 262, 263, 264, mark the palaces of the princes of the blood, who are divided into several classes *Tsing ouang, reguli* of the first order ; *Kun ouang, reguli* of the second order ; *Pey le, reguli* of the third order ; *Pey tsé, reguli* of the fourth order ; *Kong*, or counts, divided still farther into other classes ; and *Tsiang kun*, or generals of armies, divided likewise into other classes.

Some years ago the emperor caused to be measured the circumference of the walls of *King tching*, of *Hoang tching*, and of *He kin*, &c. as likewise the breadth of the streets, the space filled by the *miao*, our three churches, that of the Russians, palaces, &c. The Chinese city was not measured. A draw-

ing of all this was made at large, and then reduced to a smaller scale, as it appears here. I will not undertake for the perfect exactness of it, either in the measures or the reduction. All this is by a Chinese hand. The foot made use of in this mensuration is to that of France as 1000 to 1016. 1800 of these feet make a *ly* \*. By the scale to be seen in the small plan, and from the dimensions of the south and east walls of *King tching*, may be deduced all the dimensions. The circumference of the walls of the Chinese city has been formerly measured, and well, by several measures; and the result of them may be seen here by the scale.

The south wall of *King tching* is from east to west eleven *ly* and near a third. The east wall from north to south is nine *ly* and some paces. So that the city is not square, as several persons have written.

The persons employed by the emperor to measure did not think of measuring the space, which contains the house and church of the congregation *de propagandâ fide*. This house and church are situated to the south between number 207 and a small bridge to the west of number 201.

In the accounts sufficient mention has been made of the walls and gates of the city of *King tching*; for which reason it is not necessary for me to say any thing concerning it.

In the year of our Lord 1267, the Tartar emperor *Koublay han* (in Chinese *Yuen chi tfou*) built

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\* The feet are different in China; but 1800 feet always make a *ly*. According to the measure of the foot the *ly* will be greater or less.

the city called *Ta tou*. It is the principal part of the present city of *King tching*. It contained the *Kin chun*, a palace *Yng tay*, *Hoang tching*, *Tse kin*, &c. the walls of the city, an observatory, the towers of the Drum and the Bell. *Yong lo*, emperor of the last dynasty *Tay ming*, made great alterations in the city built by *Yuen chi t'ou*.

In the year 1406 the emperor *Yong lo* undertook to build stronger and higher walls, and more magnificent gates, to the city; to rebuild the *Hoang tching*, the emperor and empress's proper habitation, and the several parts of *Tse kin*, the courts, hall of the throne or of *Tay ho tien*, the *Kou leou*, the *Tchong leou*. He undertook also to build the *Sien nong tan* and *Tien tan*, which are now in the Chinese city. On account of the wars with the Tartars, the works undertaken by *Yong lo* were not finished till the year of our Lord 1421. Since that time, in the *Kin tchin* some alterations have been made in the palace, and a good number of new *miao* and palaces have been built. The emperor *Kia t'ing* built the Chinese city in the year of Christ 1544.

The gates and walls of the Chinese city are not all equal in beauty to those in the city *King tching*. The streets are neither so broad, nor so well kept in repair. More than a third of the space of the Chinese city is not inhabited. It consists only of fields and gardens. The spaces occupied by the *Sien nong tan* and the *Tien tan* are vast; and between these two there is a very broad road. In this Chinese city are some mosques for the Mahometans. The inhabited part of this city is much more so than the city *King tching* and *Hoang tching*. In the Chinese city are vast inns for those, who come out of the southern

provinces to Peking. Here are likewise a curious manufacture of *lieou ly* or Chinese glass, rich merchants of women's ornaments, of gold, of the plant *gin cheng* so much esteemed and so dear here, of varnished furniture, tea, stuffs of value, &c. The booksellers shops are also in this city. It is to be remarked, that the walls of the Chinese city and *King tching* do not run directly north and south and east and west, but decline towards the north-west  $2^{\circ} 30'$ , and as much south-east. It is probable, that the architects employed in directing the building of these walls made use of a compass; and that the declination of the needle was then what is mentioned above.

What I have said of the walls of the city is likewise to be said of the walls of *Hoang tching* and of *Tse king*.

At the time of building the city *King tching*, and the Chinese city, the Chinese astronomers very well understood, that the north and south of the compass was not the north and south of the heavens at Peking; they knew, that the needle declined to the north-west and south-east; but that this declination was not considerable.

Without the gates of the Chinese city, and of *King tching*, I mark the suburbs; which are very full of people and merchants, and like so many cities. In most of these suburbs there are fine temples of idols.

The *Sien nong tan* in the Chinese city is almost six *ly* in circuit. These three words signify, The hill of the ancient husbandmen.

The emperor goes thither every year in the spring  
to

to till the ground, and sacrifices on that hill to heaven. The emperor's apartments there have nothing magnificent in them; but the ceremony of ploughing is a solemn and curious one, and deserves a particular description. The emperor tills under a small covering of mat. When he has ploughed about half an hour, he ascends a large alcove, from whence he sees the princes, great men, and mandarins, plough in the fields, which are not covered with mats. While the emperor is ploughing, a good number of peasants sing ancient songs on the importance of ploughing. The emperor, princes, and great men, are dressed in the habit of plough-men, and their instruments of husbandry are very neat, and kept in a magazine. There are granaries for the grain produced by this tillage; and it is carefully remarked, that the grain from the emperor's tillage is much better than that from the labour of others. From this grain are made several cakes for the various sacrifices to Heaven or *Chang ti*. The emperor prepares himself for this ceremony by fasting, prayers to heaven, and a kind of retreat: and the intention of it is to keep up a memorial of those times, in which the princes themselves tilled the ground. This ceremony is of the highest antiquity in China.

Over against the *Sien nong tan* is the *Tien tan*, or Hill of Heaven, near ten *ly* in circuit. Every thing here is magnificent. The emperor goes thither every year at the winter solstice to sacrifice to heaven. He prepares himself three days for this ceremony by fasting, in a palace of *Tien tan*, called the *palace of fasting*. The hill, on which the emperor sacrifices, is magnificently adorned. At the four avenues are  
beautiful



beautiful triumphal arches of fine marble; and the hill is ascended by elegant steps. In this ceremony are introduced many usages contrary to the ancient Chinese doctrine concerning the sacrifice to heaven. On the day of the winter solstice are added the honours paid to the five planets, that is, to their spirit. These ceremonies added to the sacrifice to heaven are not very ancient. There are likewise honours to the first founders of the reigning dynasty. At several other times the emperor goes to *Tien tan* to perform a sacrifice to heaven, and to honour his deceased ancestors.

To the north of the Hill of Heaven is a large and high terrace, on which is a most magnificent hall in honour of *Chang ti*, or the sovereign Lord, and of his ancestors. On the frontispiece of this hall the present Tartar emperors have caused an inscription to be placed to *Ap cai han*, or the Lord of heaven. To this Tartar inscription answers the Chinese character *Kien*; which has the same meaning as the character *Tien*, heaven; and it signifies the *Chang ti*, who is intended to be honoured in this hall. The tablet for the *Chang ti* is in a place, which shews, that the honour paid to *Chang ti* is of a different kind from the honour paid to ancestors.

Without the eastern gate of *King tching*, N°. 145, is *Ge tan*, or Hill of the Sun. At the vernal equinox the emperor sends hither a prince or great man to honour the sun, that is, the spirit of the sun. This inclosure, tho' elegant enough, has nothing very remarkable; nor is the ceremony very ancient.

Without the north gate of *King tching*, at N°. 183, is *Ti tan*, or the Hill of the Earth. At the summer

summer solstice the emperor goes thither to sacrifice to the earth on the hill. Many of the learned men at present distinguish this sacrifice in the *Ti tan* from the sacrifice in the *Tien tan*. But, according to the doctrine of Confucius, the sacrifice to the earth has the same object as the sacrifice to heaven. In both the supreme Lord *Chang ti* is to be honoured. I do not know, whether the emperor adheres to the pure doctrine of Confucius, and whether he does not pretend to honour the earth, or spirit of the earth, by performing a sacrifice, which originally had for its object the *Chang ti*, as we are assured by Confucius. The inclosure of *Ti tan* is a vast one; but is not at all equal in beauty to the *Tien tan*.

Without the western gate of *King tching*, N<sup>o</sup>. 211, is *Yue tan*, the Hill of the Moon. At the autumnal equinox the emperor sends thither a prince or great man to honour the moon, or spirit of the moon. This ceremony is not very ancient. This inclosure is a neat one, and pretty large.

Between the two north gates of *King tching*, N<sup>o</sup>. 183 and 188, is a vast esplanade for the exercise of the troops both horse and foot.

To the north of this esplanade are two beautiful temples of idols for the lamas. These two monasteries are very elegant. The emperor and the Tartars *Mon gou* lay out great sums on these two monasteries and the two temples of the lamas.

In the year 1111 before Christ, *Ou ouang*, founder of the dynasty *Tcheou*, nominated his brother *Tchao kong* prince of *Yen*. *Yen* is the ancient name of a pretty extensive country, in which Peking stands. This prince of *Yen* built a city there, a league and half

half south-west of the city *King tching*. This city was called *Yen king*, or the court of *Yen*. It became afterwards considerable ; and the prince of *Yen* very powerful in the country of *Petcheli* and *Leao tong*. In the year 222 before Christ the emperor *Tsin chi boang* destroyed the power of the princes of *Yen*, the descendants of *Tchao kong*, and seized their dominions. The founder of the dynasty *Han* destroyed the power of the family of *Tsin chi boang*. In the time of the dynasty *Tsin*, before the Christian æra, and of the dynasty *Han*, the city of *Yen* was an important government, on account of the neighbourhood of the Tartars. Some time after the dynasty *Han* several Tartar princes *Sien pi* made themselves masters of the country of *Yen*. During the dynasty of *Tang* the city of *Yen* was still a considerable one. After the destruction of that dynasty the Tartars *Ki tan*\* made themselves masters of Tartary, and the provinces of *Chanfy*, *Petcheli*, and *Leao tong*. Their power was formidable to the Chinese. Their court was in the city of *Yen*, which they adorned and enlarged. These Tartars had, like the Chinese emperors, tribunals ; one for the mathematics, and another for history†. They had likewise some illustrious princes, and kept some correspondence with the Caliphs.

The Tartars *Nuntche* destroyed the power of *Leao*. Their court was also at *Yen* ; and they made it as magnificent and large a city as Peking is now. The Mogol Tartars destroyed the empire of the

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\* This power is called in China the dynasty *Leao*.

† There is extant, in the Chinese and Tartar *Mantcheou* languages, an history of the dynasty of *Ki tan*.

*Nuntche* or *Kin*. Their court was at first at *Yen*; but the Tartar Mogol emperor *Koublay* demolished that city, and built what is now called *King tching*: at least *King tching* is a good part of the city built by *Koublay*, which was some *ly* larger. The emperor's palace was likewise larger.

This city *King tching* is that, which Marco Paulo calls *Cambalu*. *Car* is *khan*, which signifies a *king*; and *balu* is a corruption of an old Mogol word *balga*, or *balab*, which signifies a *city*: whence is formed the word *balgasan* in Mogol or Mongou, which signifies city. *Khan balu*, or *khan balou*, signifies the royal city. *King tching*, in the time of Marco Paulo, was the capital of the empire of China. The Persians and Arabians, from the Mongou word *khan balou*, or *khan balgasun*, or *khan balga*, formed the word *khan balik* or *khan balek*, which signifies also the royal city. This name was given by the eastern people to the city of *Caifong fou*, the capital of *Honan*, and to that of *Nanking*, the capital of *Kiangnan*, at the time when these cities were the court of princes. This name was also given to the cities of Tartary, when some powerful princes kept sometimes their court there. What I have remarked concerning the words *khan balik*, *khan balek*, *khan balga*, &c. is to be applied to the words *ordo balik*, *ordou balik*. *Ordo*, or *ordou*, or *orto*, signifies royal, imperial, in the Mogol or Mongou language. So *ordou balik* signifies a court, a royal city; and these words are in fact the names of some old cities, where the Mogol or Mongou kings kept their courts.

REMARKS on N<sup>o</sup>. 5, *Fan king tchang*; which is the place where the foreign classical books are kept.

*Tchang* signifies magazine, or large place, where any thing is contained. *Fan* signifies stranger or foreigner; and *king* signifies a classical book.

The Jews of *Caifong fou*, the capital of *Honan*, first told the Jesuit missionaries, that they conceived, that the Hebrew Bible was preserved at Peking in the place called *Fan king tchang*. These first missionaries neglected to make a search for it at Peking, or did not think of it. But it did not escape the attention of Father Bouvet, a French Jesuit, who went to *Fan king tchang*. The ancient place, where the foreign books were kept, had been destroyed; and those books removed into a neighbouring *miao*, where there were bonzes. Father Bouvet went to this *miao* with two other French Jesuits; but they found only the Koran, fragments of the classical books of the Indians, and the classical books of the lamas; the whole in bad condition. Father Bouvet thought, that he saw in an old coffer Chaldee, Syriac, and Hebrew characters. The bonze would not shew the place, where Father Bouvet thought that he had seen those characters, which, on returning to the *miao*, were not found. The emperor had ordered the bonzes to shew every thing to Father Bouvet. All the classical books were afterwards removed to the palace; the *miao* was demolished; and there remained nothing but the name of *Fan king tchang*. When I passed thro' *Caifong fou*, the Jews, in the presence

presence of Father Gozani, who served me as interpreter, assured me, that I should find the Bible in the *Fan king tchang*. These Jews had not been at Peking. What they said was in consequence of what they had been told by old Jews, who were deceased. When I arrived at Peking, I made inquiries myself, and caused inquiries to be made by others; but I could not find the Bible. It is not yet an hundred years since there were at Peking some Jewish families; which afterwards turned Mahometans. A Mahometan, who was a man of parts, assured me several times, that the Bible was in the possession of the Mahometans here, whose ancestors were Jews. But when, in consequence of what he said, inquiries were made, nothing was found. This Mahometan informed me likewise, that he had made inquiries; but if he had done so, his researches proved unsuccessful.

REMARKS on the *Ti ouang miao*, N<sup>o</sup>. 217.

1. The emperors, whose memory is honoured there, are

The emperors *Tou hi*, *Chin Nong*, *Hoang ti*.

The emperors *Chao bao*, *Tchouen hui*, *Ty co*, *Yao*, *Chun*.

The emperor *Tu*, the founder of the dynasty *Hia*, and thirteen other emperors of that dynasty.

The emperor *Tching tang*, the founder of the dynasty *Chang*, and twenty-five emperors of that dynasty.

The emperor *Ou ouang*, the founder of the dynasty *Tcheou*, and thirty-one emperors of that dynasty.

The founder of the dynasty *Han*, and twenty emperors of that dynasty, who are called western *Han*, eastern *Han*, and later *Han*.

The founder of the dynasty *Tang*, and fourteen emperors of that dynasty.

The founder of the dynasty *Song*, and thirteen emperors of that dynasty ; which is called the northern *Song* and the southern *Song*.

*Gen tchis khan*, or *Temoug in*, the founder of the dynasty *Yuen*, is the dynasty of the Mongol or Mogol Tartars. Besides the founder of this dynasty, there are ten other emperors of this dynasty, whose memory is honoured in the *Ti ouang miao*. The four first emperors of this dynasty, viz. *Gen tchis khan*, *Ogo tay*, *Kouey yevou*, and *Meng ko*, reigned in the northern provinces, and had not conquered all China. The emperor *Cobilay*, or *Koublay*, in Chinese *Yuen chitfou*, completed the conquest of China.

The founder of the dynasty *Ming*, and the eleven emperors of this dynasty.

The emperor *Ogo tay*, the second of the dynasty *Yuen*, completed the destruction of the dynasty of the eastern Tartars, called *Kin*. It reigned to the north as long as the dynasty *Song* reigned to the south. In the *Ti ouang miao* is honoured the memory of the founder of this dynasty *Kin*, and four other emperors of it.

The founder of the Tartar dynasty *Kin* destroyed the dynasty of the Tartars *Ki tan*, called *Leao*, which conquered a great part of North China and Tartary.

In the *Ti ouang miao* is honoured the memory of this Tartar dynasty *Leao*, and five other emperors of the Tartars *Ki tan*, whose country was in that of Parin in Tartary, among the Mongou or Mogols.

*Continuation of the Remarks on the Ti ouang miao.*

2. In the palace of Peking, and elsewhere, there are great halls, in which honours are paid to the memory of the deceased emperors of the reigning dynasty of the *Mantcheou*. The first and second emperor reigned in East Tartary. The emperor *Chuntchi* began to reign in China. If we reckon the present emperor in the number, there are six emperors *Mantcheou*. Father Couplet, and others, are mistaken in reckoning one more. This error was occasioned by the years of the reign of *Tay bong*, the second emperor, having had two names. Father Couplet, and others, took the two names of the years of the reign for the name or title of the two emperors.

3. In the *Ti ouang miao* is honoured the memory of some illustrious persons in the different dynasties. The same is done in the hall, where honour is paid to the memory of the deceased emperors *Montcheou*; and there are there tablets for so many illustrious persons among those emperors.

4. In the *Ti ouang miao* are placed none of the emperors of the dynasty *Hin* before Christ, nor any of those between the dynasties *Tang* and *Han*, nor of those of the five small dynasties after that of *Tang*. Besides, in each dynasty there are some emperors, whose tablets are not placed in the *Ti ouang miao*. The reigning dynasty has not thought it a duty to pay honours to those emperors, but considered them as unworthy the pompous title of *Tin tse*, or *Sons of Heaven*.

5. The



5. The Tartars *Sien pi*, who came from the confines of *Leao tong* and Mongol or Mogol Tartary, had hords named *To pa*. One of these hords made themselves masters of Tartary *Leao tong*, and of several northern provinces of China. This Tartar power has the Chinese name of *Ouey*. It has produced several great princes. The year of Christ 386 is reckoned the first of that dynasty \*, which reigned above 180 years. I do not know why the reigning dynasty has not placed the name of any of these emperors in the *Ti ouang miao*.

6. If we suppose, first, that all the books of the history of China should be lost, or the contents of them should not be known in Europe; and secondly, that the catalogue of the emperors, who are mentioned in the *Ti ouang miao*, should fall into the hands of some European critics; it is probable, that such a catalogue would occasion many false reasonings with relation to the succession of the emperors, who have reigned in China.

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\* Of which dynasty there is extant a very curious history.



